A True Tryall of the Miniſters and Miniſtry of England; As alſo a true Diſcovery of their Root and Foundation, and of the called Engliſh Church, with its Honours, Poſſeſſions, Tythes and Maintenance. Together with the fruits of the ſaid Miniſters and Miniſtry.

Publiſhed for the ſake of the ſimple Ones, that they may no longer be deceived; but may come to witneſſe the Altar, whereof they have no right to eat who ſerve the Tabernacle, *Hebr.* 13. 10.

Written forth by *Gervaſe Benſon.*

The Heathen are ſunk down in the pit that they made: in the net which they hid is their own foot taken, Pſal. 9. 15.

His miſchief ſhall return upon his own head; and his violent dealing ſhall come upon his own pate, Pſal. 7. 16.

FRiends and People: Now in your dayes is the Lord, who is the Living and Faithfull God, fulfilling his Promiſes; and hath fulfilled what he ſaid by *Iſaias* the Prophet, *Iſa.* 2. 9. *The people that walked in darkneſs have ſeen a great light, and they that dwelt in the Land of the ſhadow of death, upon them hath the light ſhined.* By which their feet are guided into the way of peace: and in which light they ſee their ſalvation, through the tender mercy of God, and the remiſſion of their ſins, through the knowledge of Him, who is *the Light of the world*, and hath *enlightened every one that cometh into the world*: which light is the Saints Teacher; and the Worlds Condemnation that hate it. Therefore that all of you might come to know the true God, whom ye ignorantly worſhip,

...ers and People) who contrary to the light do walk, and act; To the light which Christ Jesus hath enlightened you withall, take heed, and it love, and obey, in whatsoever it shall shew unto you: (That is the light which shewes you darkneſſe, ſin, and evill, and all things that ever you have done, brings to remembrance:) and all your Deeds, to the Light bring, that with it they may be proved, whether, or nay, they be wrought in God: for all things that are reproved are made manifeſt by the light, *Epheſ.* 5. 13. And that with the light ye may come to ſee Him, who is the way to the *Father of Lights, with whom is no variableneſſe, nor ſhadow of change*; who is the Truth: And there is no coming to the Father, but by Him, who is the Life, who is the beloved Son of God, in whom alone he is well pleaſed: who the true Prophet is, which God promiſed he would raiſe up, whom all the people ſhould hear, *Acts* 3. 22, 23. and every Soul that will not hear this Prophet (whom God hath raiſed up for a *light to the Gentiles, that he might be his ſalvation unto the ends of the earth*, Iſa. 49. 6.) ſhal be deſtroyed from among the people, and ſalvation they ſhall never witneſſe; *for there is no other Name under Heaven given among men whereby they muſt be ſaved*; neither is there ſalvation in any other, *Acts* 4. 12. but by this Jeſus, who continueth a Prieſt for ever, over the houſhold of God, who to himſelf took not this honour, but *he that ſaid unto him, Thou art my Son, this day begat I thee, he alſo ſaith, Thou art a Prieſt for ever, after the order of Melchizedeck*, who endureth for ever, hath an everlaſting Prieſthood, who perfectly ſaveth them that come to God by him: who is holy, harmleſſe, undefiled, and ſeparate from ſinners, who is conſecrated for evermore, ever liveth to make interceſſion for the Saints: who is become their High Prieſt of good things to come, by a greater and more perfect Tabernacle, not made with hands: That is to ſay, not of this building; who by his own blood entred in once, into the holy place, having

ving obtained eternall redemption for them whose consciences he hath, and doth purge from dead works, to serve the living God: not in the oldneſſe of the letter, but in the newneſſe of the Spirit, *Rom. 7. 6.* Whoſe hearts are ſprinkled from an evil conſcience, and their bodies waſhed with pure water.

And of this Saviour Ieſus, and this High Prieſt, whom God hath exalted, and is exalting with his Right Hand, to be a Prince, and a Saviour: are they witneſſes who have believed in the Light, who are the Children of the Light, who by the Children of Darkneſſe (which hate the light, whoſe words and deeds be evill) are in deriſion called Quakers: who witneſſe Him in them, who is greater then he that is in the world: who is entred into the Holieſt of all, daily making interceſſion for them. And the true Tabernacle made without hands, they are witneſſes of: and the New Covenant, and the anointing, that teacheth them of all things, ſo that they need not, that any man teach them: but as the ſame anointing teacheth them, of all things and is true, and is no lye. And by the holy Ghoſt, which he hath given them, can they truly ſay: That Ieſus is the Lord, and that in him, they are compleat, which is the head of all Principality and Power, in whom alſo they are Circumciſed, with the Circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt, buried with him in Baptiſme: wherein alſo they are riſen with him, through the faith of the operation of God, who hath raiſed him from the dead, who is the firſt and the laſt: Even he that liveth and was dead, and behold he liveth for evermore. And with the light which from the Lord Ieſus Chriſt doth come they do ſee and know, That other Lords and Prieſts, beſides him have had Dominion over them, but he that hath wrought, and doth work all their works in them: the living powerfull God of Life and Light, hath made and is making,

their memory to perish: who have brought nothing to perfection, who hold up those places wherein the Nations served their Gods, which the Lord commanded should utterly be destroyed, *Deut.* 12. 2. And do allow, and practise those things which Christ Iesus have disanulled, blotted out, and nailed to the Crosse, the hand-writing of Ordinances, imposed untill the time of reformation: Of which time and reformation, the People of God called Quakers are witnesses in life, and power: and so also is the Holy Ghost. And the time is accomplished, wherein the Lord is drawn near to judgment, and is become a swift witnesse, against the Sorcerers, and against the Adulterers, and against the Oppressors, and against the Hirelings: And against the Shepheards, that feed themselves with the fat, and cloath themselves with the wool; but feed not the flock: And against the Scoffers, and against all who after their own ungodly lusts walk; who are talkers of a reformation; but say that the time is not yet come. Men of corrupt minds they are, being destitute of the Truth, supposing that gain is godlinesse: who go about to uphold a worldly Sanctuary, and make Priests of the lowest of the people, which are not the Sons of *Levi*: who set up a worship, devised of their own heart; for which they have neither precept nor example, in the Scriptures: and take Tythes of the People, and demand them as theirs by a humane Law, made in the will of Man; which the Ministers of Christ Jesus never did act any such thing, nor sue any man at the law: but hee that preached the Gospel, lived of the Gospel; for so hath the Lord ordained. Neither did *Levi*, nor his Sons under the first Priesthood act any such thing; for that Priesthood was made by a law, *Exod.* 4. 13, 14. and *Exod.* 28. 1. And had a commandement to take Tythes of the people according to the Law, *Hebr.* 7. 5. And no man took this honour to himself, but he that was called of God, as *Aaron* was, *Hebrewes* 5. 4. And those that

that did not bring their Tythes to the Store-house robbed God, *Malach.* 3.8. 10. and not the Priests, neither were the Priests to go to the Magistrate to compell them by a law, to pay them Tythes, and Treble damages (as the Priests now in *England* do) but according to all that the Lord commanded, so did they: as you may read, *Levit.* 8. 36. But these men now in England, who are called Ministers of the Gospel and of Christ, are neither called of God (who never heard his voice) as *Aaron* was, and those under the first Priesthood: who received their Law from God, and had a commandement from Him to take Tythes of the People; Nor as the Ministers of the Gospel were called, who witnessed their call from God, not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead, *Gal.* 1. 1. And the Gospel which was preached by them was not after man, neither received they it of man: neither was taught it but by Revelation of Iesus Christ. And Christ Iesus is the same yesterday, to day, and for ever: and the Gospel is the same, for saith the Apostle, *Gal.* 1. If any preach another Gospel, then that which wee have preached, let him be accursed. And the Ministers of Christ are the same, and are one, who hold one Head, who are led and guided by one spirit, even the Spirit of Truth, which the world cannot receive, because it seeth him not, neither knoweth him, *Joh.* 14. 17. And as many as are led by the Spirit of Christ, they are the Ministers of Christ, who abide in his Doctrine, and do whatsoever he commandeth them; But they that have not the Spirit of Christ (even the same spirit which was in the Apostles of Christ) they are none of his Ministers, *Rom.* 8. 9. And they that deny Revelation, and affirm and say, That al Revelation is ceased, are no Ministers of Christ, who know not the Father, nor the Son, *For no man knoweth the Father but by the Son, and he to whomsoever the Son will reveal him*, Matth. 11. 27. And they who were

the Miniſters of Chriſt Jeſus witneſſed Revelations, and delivered and preached to others, no other doctrine, but what they received of the Lord. Even that which from the beginning was, which they had heard, which they had ſeen with their Eyes: which they had looked upon, and their hands had handled of the Word of Life, 1 *John* 1. 1. 1 *Cor.* 15. 3. which Word of Life, thoſe called Miniſters in *England*, who deny Revelation, who ſue men at the law for Tythes and maintenance, never heard; who are yet in their ſins, who live in pride, covetouſneſſe, and oppreſſion; who hold, and teach that none can be free from ſin, nor overcome ſin, whileſt they live here, contrary to plain Scriptures, *Rom.* 6. 18. 22. and 1 *John* 2. 13. 14 And ſo they being ſervants of ſin, are free from righteouſneſſe: for it is they that are free from ſin, that are the Miniſters of Chriſt, *Rom.* 6. 18. For he that commits ſin is the ſervant of ſin: and no man can ſerve two Maſters: none can be the ſervant of Chriſt, whileſt he is the ſervant of ſin, *John* 8. 34, For Chriſt and ſin, are two contrary Maſters: and betwixt light and darkneſſe there is no fellowſhip, 2 *Cor.* 6. 14. For whoſoever ſinneth hath not ſeen Chriſt neither known him, 1 *Joh.* 3. 6. And how can they be Chriſts Miniſters, who neither knew him nor ever ſaw him? For who are Chriſts Miniſters, he is their Lord and Maſter, and they do whatſoever he commandeth them, *John* 13. 13. And where Chriſt Ieſus is made manifeſt, the works of the Devill are deſtroyed, 1 *John* 3. 8. Now ſin is of the Devill, 1 *John* 3. 7, 8. And the Devill is no Miniſter of Chriſt, nor none that are of him: and he that commits ſin is of the devill, who was a lyar from the beginning and abode not in the truth, becauſe there is no truth in him, *John* 8. 44. neither is there truth in them, who teach for doctrines the Tradition of men, *Matth.* 15. 9. Who hold up a worſhip and maintenance, and the high places deviſed by man: which they received by Tradition from the Pope, and

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his Prelates, after the cuſtomes of the Nations, and not after Chriſt, who make the Commandements of God of none effect by their traditions: theſe are ſuch as the Apoſtle ſpoke of, 1 *Tim.* 4. 1, 2. who give heed to ſeducing ſpirits, and doctrines of devills, ſpeaking lies in hypocriſie, having their conſciences ſeared with a hot Iron: who run but God never ſent them; and ſay, Thus ſaith the Lord, when he never ſpoke to them: and therefore it is, they have not profited the people at all, becauſe they ſtood not in the counſel of the moſt High God, who are not built upon the foundation of Prophets and Apoſtles, and Miniſters of Chriſt Jeſus, the Rock of ages: but from the foundation of the Prophets, Apoſtles, and Diſciples of Chriſt Ieſus, they are razed and excluded, who are unholy; for if their Root had been holy, the branches would have been holy alſo, *Rom.* 11. 16. but their fruits have made them manifeſt, to have ſprung up from the bitter root: who have troubled and defiled many, *Heb.* 12. 15. themſelves being unclean, manifeſting their root. And therefore all people, every where, conſider what ye are doing, that hold up a Generation of men, whom you call Miniſters of Chriſt, and of the Goſpel, who be unholy, and unclean, who do the Temple of God defile: who in the way of *Cain* do go; and after the Errour of *Balaam* for rewards run greedily: Theſe are they that be ſpots in your feaſts of Charity, when they feaſt with you, they feed themſelves without fear; clouds they are without water, carried about of winds; Trees, whoſe fruit withereth, without fruit; who are Murmurers and Complainers, who can never have enough, who ſay, What ſhall we eat? What ſhall wee drink? Wherewithall ſhall we be cloathed? *Matth.* 6. 25, &c. Heathens they are, and no Miniſters of Chriſt; who after their own ungodly luſts do walk, whoſe mouths ſpeak great ſwelling words, having men perſons in admiration

tion for advantage, ſenſuall they are, who have not the ſame ſpirit, which was in the Apoſtles and Miniſters of Chriſt, as ſundry of them have confeſſed and publiſhed in print: whoſe Foundation and Root is now diſcovered and made manifeſt; whom ye call your Miniſters, Parſons, Vicars, and Curats: and the foundation of your Churches, as you call them, and your Pariſhes, and your Fonts, and your Baſons, and your Sacraments, for which there is no Scripture; and your Infants Baptiſme, and your Tythes Prediall, and Parſonall; and your Oblations, Obventions, and Eaſter Reckonings, and Mortuaries; and your Cryſoms, and your Churching of Women, and your firſt-fruits, and your Patrons, and your Preſentations, and your Orders, and your Approbations, and Augmentations; and all your worſhip, as you call it, which is not *in Spirit, and in truth*, to be of man, and from man, and was invented by fallen man: and their Titles and Dignities they received of man, and from man, and one from another; and their Original Head, and Root, and Foundation, was the Archbiſhops and Biſhops (amongſt which the Biſhop of *Rome*, called the Pope, was Chief, and Supream head) untill the Raign of *Henry* the Eight, late King of *England*, as by the Lawes and Statutes of this Nation doth and may appear. And theſe called Archbiſhops and Biſhops, and ſuch as received Orders from them to be Prieſts, Miniſters and Deacons, and Clerks as they called them; were called the body Spiritual, and were and are called the Engliſh Church, as by the Statute of 24. *Hen.* 8. Cap. 12. doth and may appear. And as that Statute declareth: The Kings and Nobles of this Realm, endowed the ſaid Church both with honour and poſſeſſions, to keep them from corruption and ſiniſter affection. And the Pope and the See of Rome had the Tryal (amongſt other things) of the right of Tythes, Oblations and Obventions.

tions. And by that Statute it is ordained and declared, all ſpirituall Prelates, Paſtors, Miniſters and Curates within the Realm of *England* may uſe, Miniſter, execute, and do all Sacraments and Sacramentalls, and Divine Service unto the Subjects of the ſame: And by the Statute of the 26. *Hen.* 8. Chap. 1. King *Henry* the Eight, and his Succeſſors is declared the only Supream Head in earth of the Church of *England*: And by the Statute of the 25. *Hen.* 8. chap. 20. The Annals or firſt fruits which were payed by the Archbiſhops and Biſhops of *England* to the Biſhop of *Rome*, are taken from the Biſhop of *Rome* called the Pope: And by the Statute of the 26. *Hen.* 8. chap 3. The firſt fruits and profits of every Archbiſhoprick and Biſhoprick, Parſonage, Vicaridge, &c. are given to *Henry* the Eight, and his Succeſſours; and over and beſides a yearly tenth of all ſpiritual livings, as they are called. And by the Statute of the 25. of *Hen.* 8. chap. 20. It is ordained and eſtabliſhed, That the King and his Succeſſours may grant to the Prior and Covent, or the Dean and chapter of the Cathedral Churches or Monaſteries a Licence under the great Seal, as of old time hath been accuſtomed, to proceed to the Election of an Archbiſhop or Biſhop at every avoidance of any Archbiſhoprick or Biſhoprick within the Realm of *England*: with a Letter Miſſive containing the name of the perſon which they ſhall Elect, and chooſe, &c. And by the Statute of the 25. *Hen.* 8. chap. 21. The Archbiſhops of *Canterbury* have Power and Authority given at their diſcretions to grant Diſpenſations, Licences, &c. unto the King, his Heires and Succeſſours, for cauſes not being contrary to the holy Scriptures, as before had been accuſtomed and uſed to be obtained by the Kings of *England* from the See of *Rome*. And by a Statute made 13. *Eliz.* chap. 12. It is ordained, that every perſon under the degree of a Biſhop, which doth or ſhall pretend to be a Prieſt or a

Minister of Gods holy Word and Sacraments, &c. shall in the presence of the Bishop declare his assent, and subscribe to all the Articles of Religion, which concern the confession of the true Christian faith, and the doctrine of the Sacraments comprized in a Book imprinted, Entituled *Articles* whereupon it was agreed by the Archbishops and Bishops, and the whole Clergie in the Convocation holden at *London* in the year, 1562. And that none should be made Minister, or admitted to preach, or administer the Sacraments in *England* under the age of 24 years: or unlesse he be approved by the Bishop of the Diocesse, being a Deacon at the least, &c. And all admissions to Benefices, &c. and all Licences or Tolerations made to the contrary to be meerly void in Law, as if they never were. So that it is manifest, That the foundation of the late Archbishops and Bishops here in *England* was Man *viz.* The Kings and Queens of *England*, with the Priors and Covent of Monasteries, and the Deanes and Chapiters of the Cathedrals. And that the Ministers, Parsons, Preachers, Vicars, and Curats, as they call them, were members and branches, arising from that Root and Body, To wit, The Archbishops and Bishops; which Archbishops and Bishops by a late Ordinance of Parliament were and are abolished and taken away. And by another Ordinance or Act of Parliament, the Kingly Power and Government was and is taken away and rendred useless in this Nation: and the same declared to be a free Common-Wealth. And by another Ordinance of Parliament the late Deans and Chapiters, &c. are also abolished and taken away: So that it is manifest by the Lawes, Statutes, and Ordinances aforesaid, That the called Priests, Ministers, Rectors, Parsons, Preachers, Vicars, and Curats, were Members and Branches of the late Archbishops and Bishops of this Nation, and had their rising, and sprung from

from that Root and Body, and of that Root and Body were members and branches: And that the Archbishops and Bishops themselves were made and had their rise from the late Kings and Queens of *England*, with the Priors and Covents, and Dean and Chapiters aforesaid: which said Kings and Queens, Priors, Covents, Monasteries, Deans and Chapiters, Archbishops and Bishops, Root and Branch, and their Power and Authorities, being disannulled, rendred and declared useless, abolished, and taken away as aforesaid: It doth clearly appear, and is manifest, That all the Priests so called, and Ministers in *England*, with the called Rectors, Parsons, Preachers, Vicars, Clerks, and Curats, being Branches and Members of that Root and Body, *viz.* the late Archbishops and Bishops, as branches and members of that Body and Root, are taken away, disannulled, and abolished; and the Root of their Root, the Kings and Queens of *England*, &c. And thus having clearly proved, and made manifest their foundation to be of man, and from man: and them and their foundation, and the Root of their Root, by man razed, taken away, made Null, and rendred useless; I leave them in the Pit, without foundation, either of God or man, where they and their memory shall rot, who have brought nothing to perfection; and all that go about to set up, write again, and uphold that which God hath cast down and disannulled; and blotted out the hand-writing of Ordinances, the commandement by which the Priests took Tythes, and changed the Priesthood that was changeable, that had a commandement to take Tythes of the people, during the first Priesthood, as you may read *Hebrews* the 7. And do witnesse Christ Iesus the unchangeable Priesthood, the end of all Types, Figures, and changeable things: and the Priesthood that had a commandement to

take Tythes, changed; and the Law by which they took Tythes, disanulled: because of the weakness and unprofitablenesse thereof, for the Law made nothing perfect: but the bringing in of a better hope made perfect, whereby wee draw near to God, *Heb.* 7. 18, 19. And do own and witnesse the Ministery and Ministers of the Gospel, which is not of man, neither by man, whose foundation standeth sure, abideth for ever, changeth not, neither can be shaken; who are built upon the foundation of the Prophets and Apostles, Jesus Christ himself being their chief and head, *Ephes.* 2. 20. who by him are gifted, for the gathering together of the Saints, for the work of the Ministery, and for the edification of the Body of Christ, till they all meet together in the unity of the Faith, and knowledge of the Son of God, unto a perfect man; and unto the measure of the age of the fulnesse of Christ, *Eph.* 4. 12, 13. And all who are Ministers of Christ have received a perfect Ministery, which freely they have received, and freely they declare, without being burthensome to any: And do witnesse and own the Church whereof Christ Iesus is the head, which is his body, which is holy, and the assembly of the righteous, from which all the ungodly are excluded, *Psal.* 1. 5. And the Ordinances of Christ Iesus; of which none that are unholy can partake. And do own and witnesse the worship of God, which is *in Spirit and truth*: and the Law of God, *which is holy, just, and good*, which never changes by no diversity of place or time: And do witnesse, That all Lawes, Statutes, Ordinances, Prescriptions, or Customes, brought in against this Law written in the heart (which is the Law of the Eternall unchangeable God, though called by many the Law of Reason, or of Nature) to be things void, and against Iustice: and being but the Lawes of men, they are inferiour to the

Law of God which is Superiour, and therefore to it must they give place. And being that Tythes by the Lawes and Statutes of this Nation are given to God, and holy Church. And being as before is proved, That by God, and the Church which is holy, Tythes are denyed: and that the called Church of *England*, the body spirituall, called the Spirituality, who receive Tythes, are unholy, not being free from corruption and sinister affection; but stand in need of honours and possessions to keep them from corruption and sinister affection; for which end they were given them, as by the Statute of the 24. *Hen.* 8 chap. 12. it appeareth: Therefore by the Lawes and Statutes of *England*, the called Priests, Ministers, Preachers, Rectors, Parsons, Vicars, Clerks, and Curats, who are unholy, have no right to Tythes; and an Evill custome or usuage is to be abolished and taken away, saith *Cook* upon *Littleton*. And that custome or usuage which requires me to give wages to him that never did, nor doth any work for me, or mine, is against reason, which is said to be the ground of all Lawes. And being as afore is said, That all Lawes, Statutes, Customes, or Prescriptions against the Law written in the heart, called the Law of Reason, or the Law of Nature are void: and if any be brought in against it, they be no Prescriptions, Statutes, nor Customes, but things void, and against Justice, as you may read in Doctor and Student, Chap. 2. Therefore all Lawes, Statutes, Customes, Usuages, or Prescriptions, which would set up, and uphold that which God hath disannulled and made void, and his Law beares witnesse against, and would have me to contribute towards the upholding of a Ministery which is changeable, and makes nothing perfect (who are not one amongst themselves: neither the same this generation, that was the last

before; but alters and changes with times and men: as the called Ministers, and Priests of *England*, and their Predecessors have done, as is manifest: that in the time of *Henry* the eight the late King of *England*, their predecessors denied the Pope for their head, and owned *Henry* the eight for their head: and in the time of *Edward* the sixt, their Predecessors denied the Masse Book, and received the book of Common Prayer at his command: And again in Queen *Mary* her time, they denied the Common Prayer Book, and received the Masse: And in the time of Queen *Elizabeth* they denied the Masse Book, and again received the book of Common prayer: And in the time of the late Parliament they denied the Common Prayer Book: and received the Directory, rather then they would deny their Honours and possessions: and what they now own, is manifest to all the Children of Light, to me they are of no force, nor of me can take hold being thereunto dead: and therefore from them freed, being to another married, even the man Christ Jesus: who is raised from the dead, that I should now bring forth fruits to God: and from henceforth serve Him in newnesse of life, and not in the oldnesse of the Letter, and in so doing by God, and that of God in every mans conscience I am justified: who art thou oh man that condemnest? Gods enemy thou art, who contrary to that of God in thy conscience doth act. And thus to all both Magistrates, Priests and people have I cleared my conscience, and laid down the grounds and reasons why I, who of the world and to the world am known by the name of *Gervase Benson*, deny the called Ministers and Priests of *England* aforesaid: and to pay Tyths contrary to the Law of God: which is written in my heart not with Ink, but with the Spirit of the living God, who am the servant of the living God, who doth him obey: whose soul is made subject to

the higher powers for conſcience ſake, and [illegible] nance of man for the Lords ſake, whether it be unto the King as unto the Superiour, or unto Governours as unto them that are ſent by him for the puniſhment of evill doers, and for the prayſe of them that do well, 2 *Pet.* 2. 13. 14. For ſo is the Will of God that by well doing I may put to ſilence the ignorance of fooliſh men; who reſiſters are of the power which is the Ordinance of God which whoſoever doth reſiſt, ſhall receive to themſelves damnation: for Rulers are not a terror to good works but to the evill, *Rom.* 13. 2, 3. And if for my ſubjection to the Higher Powers, for conſcience ſake: and for bearing witneſſe againſt all reſiſters of the power according to the Ordinance of God: or for not ſwearing, contrary to the commands of Chriſt Ieſus, who ſaith, Swear not at all, *Matth.* 5. 34. And the doctrine of the Apoſtle of Chriſt, *James* 5. 12. who ſaith: *Above all things, my Brethren, ſwear not: neither by Heaven, neither by the Earth, neither by any other oath, but let your yea be yea, and your nay nay, leaſt ye fall into condemnation*: or for not putting forth my hand to Act that, which that of God in my conſcience doth ſhew me to be evil: or for not owning a form which is contrary to the Truth: and ſo more then yea and nay, I ſuffer, I ſuffer: knowing (if the Will of God be ſo) It is better to ſuffer for well doing then for evill. And ſo to the Will of my God, I commit my ſoul and body in well-doing, who ſaith, *If we ſuffer with him, we ſhall raign with him: And before Governours and Kings ye ſhall be brought for my ſake, for a Teſtimony againſt them and the Gentiles.*

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